

have raised nearly £60,000 towards the schemes of the Church, which the writer in the previous article declared to be visionary.

The alleged progress of the Roman Church in Scotland hardly deserves a passing criticism. In such towns as Glasgow, Dundee, and Edinburgh, and indeed over the whole of Scotland, there has been a large immigration of Irish. Amongst the indigenuous population we are not aware of any but isolated conversions; and these have been made the most of.

### THE COLONIAL CHURCH.

Mr. J. D. Coleridge, M.P., thus speaks of the Colonial Church—

“Speaking in the presence of great English ecclesiastics, of whom I will say no more than that every one who knows them must respect and venerate them—I will yet say that if I wanted to pick out English Churchmen free from the slightest taint of withering worldliness, with aims as pure and lives as noble as it is given us poor creatures to attain to—if I wanted to prove that Andrewes and Hooker, that Wilson and Koble, were not without successors in the communion which cherishes their memories, I should go across the sea for my specimens of primitive self-denial and piety, and point to Field and Mountain, to Medley and Mackenzie, to Selwyn and Patteson, as conclusive proofs of the truth of my assertion. Such men as these are not the products of a falling Church: But if we venerate and admire them, unless our admiration is to degenerate into a wordy sentimentalism, we should show it by an active and practical assistance to them in their needs, and sympathy in their difficulties. If their lives are notes of the Church, we should cling closer and closer to the Churches they belong to; and more particularly is this our duty now.”

“To my mind the great religious difficulty of the time is to reconcile freedom of inquiry with the just claims to submission which a Divine revelation puts forth; and one great religious danger of the day is the tendency unduly to fetter Christian liberty from a pious and I will not say an altogether unfounded apprehension of the peril to which the Christian scheme, as a scheme of divine revelation, is now exposed. Now, this danger will be largely increased if each Colonial Church is to set up its own standard of doctrine, to be set entirely free from the influence which the learning, the moderation, the tolerance, the wide and wise Catholicity of the Church in this country (speaking of it generally) may be expected to bring to bear upon the daughter Churches. It is unpractical and, I think, unwise also to suggest any renewal of the legal connection. That legal connection, if ever it existed, is gone, and gone for ever, and on the whole I am glad that it is so. Looking forward to the time when our colonies shall become independent it could not be maintained; for whatever reasons may be supposed to exist for a Pope of Rome, certainly none exist for a Pope of Canterbury. All the more reason, therefore, why an informal influence, that which is the result of kindly sympathies and wise and liberal assistance, should be maintained by the Church of England over Churches which may look up to her as their mother and founder, though she is their ruler no longer.”

And again, at a meeting of the Bath and Wells Diocesan Society, they had heard lately from the Archbishop of Westminster that Protestantism had expired, and that it was only in the Roman Church could be found life and activity:

“He ventured to think that no man of similar eminence and ability could be so mistaken. If the Archbishop meant merely by Protestantism that narrow religious